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to their morality he is inclined to believe that bad doctrine that it is simply a matter of geography, and quotes the jibe which the satirical Yemei are wont to sing of the virgins :—

“ ’Tis a wonderful fact that your hips swell
Like boiled rice, or a skin blown out.”

He describes the women as preferring *amourettes* with strangers to more legitimate love, in accordance with the quaint Arab apophthegm, that “The new comer filleth the eye.” They are, he says, of “a cold temperament, the result of artificial and natural causes,” and yet it appears they are erratic in their amorous desires ; very prolific, and “peculiarly bad mothers, neither loved nor respected by their children.” After describing the manner in which the matron toils, such as tending cattle, looking after ropes and making them, pitching of huts, bringing water and firewood, attending to domestic affairs, and, when on journeys, loading and driving the camels, he refers to the cruelty and neglect with which they treat their children. They “are carried,” he observes, “on their mothers’ backs, or laid sprawling upon the ground for the first two years ; the Tomul women ignoring the Kafir custom during lactation. They are circumcised at the age of seven or eight, provided with a small spear, and allowed to run about naked till the age of puberty. They learn by conversation, not books ; eat as much as they can beg, borrow, and steal ;” and, what to Europeans will seem surprising, “grow up healthy, strong, and well-proportioned, according to their race.” Perhaps the mother’s invariable cruelty to her offspring may, in some degree, be the result of that practised upon herself when she became a wife ; for a part of the nuptial ceremony consists in the infliction of “memorable chastisement” upon the fair person of the bride by the bridegroom, who employs his horsewhip vigorously, “with the view of taming any lurking propensity to shrewdness” that may remain ; thus “carrying out with a will the Arab proverb, ‘The slave girl from her capture ; the wife from her wedding.’”

The Indian squaws, especially the semi-civilised ones, unlike Negro mothers, possess a fair degree of maternal affection. Nevertheless, they do not inherit the power of rearing children. Consequently the mortality amongst their infants is very high. This is one cause of the gradual extinction of the Indian race scattered over the whole continent of America. The Indians are a very nomadic race similar to our gipsies. Hence they are exposed to every variety of climate. When travelling, and often when working—for they literally do all the work—they carry their “papouses” or babes slung across their backs. While with the Indians of Manitoulin Island in 1862, I was told that instances of cannibalism are not entirely unknown amongst the heathen tribes who inhabit the region of Lake Superior. A short time previous a mother, pressed by hunger, had *devoured her babe* !

The following paper was then read :—

The Migrations of Mankind. By JOSEPH FISHER, Esq.

(Abstract.)

Any survey of the condition of mankind, no matter how cursory, reveals the striking fact, that there are nations or races which have

strongly marked characteristics uniting them together, yet separating them from other nations. The easiest cognisable is language, the means of communicating thought and wants. Those who speak the same language have their thoughts cast in the same mould; their physical conformation and features have striking points of resemblance, but are dissimilar from those of other races. These circumstances point to a remote but common ancestry, to some strongly marked individual who impressed his peculiar idiosyncrasy upon the physical, lingual, and mental conformation of his descendants.

The visible expression of the thoughts of past races comes to us in their labours upon materials more or less durable—architecture and ornaments. The former is governed by climate. The flat roofs which prevailed in the dry regions of Central Asia would be most inappropriate in a moist climate of Northern Europe. The general embellishments of the buildings conformed to the generic aspect of the structure; but there are points which unite remote races. The existence of antique crosses with mathematical ornamentation, in Greece and Ireland, links the inhabitants together, as possessors of a common idea at the same time, which can only be accounted for by the inheritance of thought from a common ancestor; we therefore trace affinity of race in the material expression of thought, in buildings and ornaments.

The child speaks the language of the parent, who in turn learned it from his mother, but as we ascend the stream we come to a point where this argument fails, a common parent indicates a common language. Yet in very early times we find traces of a division of language, by which those who had been united by the ties which now link nations into a homogeneous whole, were shivered into septs or tribes, each of which possessed a common tongue, which, at the same time, united the sept or family, the nucleus of the nation, and separated it from others. The union into tribes, and the difficulty of intercommunication, led to the dispersion of the human race, and to the diffusion which is the object of this paper.

Springing from a common centre the dispersion must have been centrifugal. Those who remained nearest the centre would naturally make the most rapid progress in those arts which we style civilisation; those who roamed from that centre could enjoy but slight means of culture in those sciences or studies which build up the literature, the sculpture, the paintings, or the legislation of a refined nation. They were only applicable to the possession or exchange of those products of human labour, resulting from the skill and the refinement of continuous productive employment.

The nomades, whose time was spent in unproductive wanderings, and whose only possessions were their flocks and herds, had a community of enjoyment therein which extended to land and its natural fruits, and to the animals which we style *feræ naturæ*. He who captured the wild animal or plucked the growing fruit, acquired by that act, the application of his skill or labour, an individual right to that which had previously been common to all. Thus property arose. There was a common instinct to preserve the peace. No man could deprive another of that which he possessed without exercising force,

which all were interested in preventing, hence individual property in objects previously common arose.

As the nomadic life gave place to settled residence, land which was common to all was appropriated by possession. Men acquired property in the meres or bounds which they erected to separate the field from the common, and ownership of the land, which belonged to the common, passed to the occupier who separated it by enclosure ; *meum* and *tuum* had to be defined before theft could arise.

The separation into races, usually defined by physiology, craniology, or philology, may be further traced in the laws or regulations which affect the possession or descent of land. Customs in reference thereto arose, when mankind ceased to be nomadic and aspired to the pleasures of more settled existence. Each man required secure possession of the use of his lands—at least, until he could reap that which he had sown. We can trace the difference of race in the customs upon which their very existence depended, and the mode by which the individual possession and descent of land was regulated. Occupancy gave the right of ownership of portions of that which had been common to all. The equality enjoyed by the several members of the same tribe dictated arrangements which secured its continuance. The wandering tribes enjoyed manhood suffrage ; each respected the individual rights of others. The aboriginal races, who occupied without conquest, and enjoyed without robbery, appear to have adopted a system of LANDHOLDING simple in its nature. They may not have worked out their ideas by logical deductions, but the instinct which guided them rested upon cognate principles, and gave them practical expression. These principles may be thus expressed : Every man requires food ; food comes from the land ; therefore, every man should be an owner of land. Man is only truly independent when he is secured in the possession of some portion of the surface of this globe, upon which he can take his stand, and say “no legal power can drive me from it.”

The diffusion of race may be traced by the rules which applied to the system of landholding. The idea which governed the earlier races being the same, the expression of it was similar ; hence, we find in Cabul, in Java, in India, in Russia, and in Ireland, regulations alike in their import and tendency, and we may trace the migrations of races, by the prevalence of the laws which govern the possession and the transmission of land.

We must be careful not to confound conquest with migration ; the former usually flowed from north to south, the latter from east to west. There is hardly an instance of a people from a warmer climate making a permanent settlement in a colder region, while there are many in which the superior robustness of constitution of northern warriors has overpowered the discipline and force of those of the south. It is unnecessary to state the examples with which history abounds to illustrate this idea.

This paper relates more to Europe than to the world, and I propose to illustrate the migration of races by a series of maps which I have had coloured expressly for the occasion. The earliest European race was the *Celts*, described by Herodotus as occupying from the Ister

(the Danube) to the ocean, its descent is traced to Gomer, the eldest son of Japhet. Plutarch states that the Ister or Danube divided them from European Sarmatia. Alexander came in contact with them before his invasion of Asia; Cæsar describes their habits and usages, and Tacitus has left us a most interesting account of their maxims and laws. Mr. Rawlinson, Sir James Mackintosh, Mr. Chalmers, and other modern writers, have discussed at much length the history and the habits of this very interesting race. They existed in Ireland until the reign of Charles I, and are described under the term *Tanistry*, by Spenser the poet, and Sir John Davis who was Attorney-General to that monarch. The lands of the sept, which had belonged to a remote ancestor, were divided among the males of the sept "according to their age or worthiness." Upon the death of one, his possessions lapsed to the sept, and were apportioned by the Tanist (who was elected heir in reversion to the chieftdom) among the sept, including the children of the deceased; thus there was a community of possession in the land of the sept. This was altered by the commission upon defective titles issued by King James, under which the chieftains obtained grants of the heritage of the sept, and an effort was made to reduce the co-proprietors to the position of tenants; this has led to the agrarian disturbances which distinguish Ireland from every other country except New Zealand, where the same struggle has taken place from the same cause.

The *Scandinavians* appear to have been a branch or offshoot of the Celts. Their system of landholding, as established in Norway more than a thousand years ago upon the expulsion of Rolf Ranger or Rollo, was division of a man's land among all his sons. Scandinavians occupied the south shores of the Baltic, and the Angles and Saxones, who have given the term Anglo-Saxon to the British people, were Scandinavian, not Gothic or German. The word Teutonic is comparatively modern, and ought to be discarded, but it would be more correct to speak of the English as Anglo-*Scandinavian* than Anglo-*Saxon*, in the sense in which the term is ordinarily used.

The *Getæ* or *Goths*, originally a small tribe, occupied Poland, Hungary, and part of Russia.

The *Sarmatians* or Russians occupied a vast region stretching from the Black Sea to the Northern Ocean; its eastern boundary was the Volga.

The *Scythians* or Mongols were an Asiatic rather than an European race. Some tribes between the Black Sea and settled in Boetia, Macedonia, and Greece, and from thence colonised the islands of the Mediterranean and Italy.

These ancient divisions are depicted on the first map of the series. The second shows the extent of the Roman empire, which carried its arms in self-defence into Gaul and crossed into Britain, but its dominion disappeared before the armies of the north. During the chaos which prevailed the Vandals swept across Europe and settled in France and Spain, and the Goths pushed westward and occupied Germany.

The next map shows the empire of Charlemagne, which was an agglomeration of races held together by the power of one man, to fall asunder upon his death.

The westward advance of the Goths was partly a settlement, and hence arose the feudal system. It was mainly one of conquest, and wherever it existed there were two races in the same nation, the conquerors and the conquered, the bond and the free; hence arose a new system of tenure, which sought to associate the old term *odhal*, or noble lands, with land held by servitude. Here, too, was found the baronial keep, the armed retainers, and all the incidents of one race holding another in subjection. These invaders pressed the Celts towards the ocean, and the purer portions of this race are found in Scotland, Wales, Cornwall, Ireland, the west of France and of Spain.

The Getae or Goths have taken the name of Teuton, and are known as the Germanic race, which has recently made such an effort at union as a nation. It has completely shifted its locality, which has been partly occupied by the Sarmatian, partly by the Scythic races. The distribution of race in the Middle Ages is described in map iv of the series.

Modern legislation in the European states strives to abolish the traces of distinction of race in the same people; hence feudalism has, in some countries by the slow process of law, in others by an extraordinary convulsion, been set aside. France, true to its Celtic origin, returned to the principles of fraternity and equality, which its ancestors recognised, and it has moulded its laws relative to land to the usages of its ancient race—nay, further, it devoted blood and treasure to the freedom of mankind and the elevation of humanity. She has returned to elected rulers, and restored the equal succession of property. Prussia, conquered by the freedmen of France, saw that her nationality depended upon the people being secured their freedom and the possession of land, has imitated the conduct of France with great success. Russia, emerging from the barbaric effects of the mislegislation of a great mind, Peter the Great, who enacted compulsory residence, the parent of serfdom, true to her Sarmatian instincts, has freed a multitude of serfs, and raised them to a higher destiny.

The latest census gives us the following information as to the population of Europe :—

Celts	80,000,000
Sarmatians	66,000,000
Goths or Teutons	50,000,000
Scandinavians.....	50,000,000
Scythic or Mongol ...	27,500,000
Semitic or Jewish	2,500,000
	<hr/>
	276,000,000

It cannot be a matter of indifference to the Anthropological Society to find another link which associates men together, and I venture to suggest the propriety of developing the ideas which I have rather crudely suggested, and in addition to philology and craniology, tracing that other link which unites mankind into races or tribes.

Mr. HYDE CLARKE said he thought that the poor laws were established before the reign of Queen Anne, therefore anything done in her reign would not have effected the establishment of poor laws. He could not perceive how it could have been possible for the four millions of acres stated to have been since then enclosed to have been converted into parks, inasmuch as all the parks at the present

time did not comprise much more. As to the statement that conquests generally proceeded from the north, he thought it was, in many noted instances, contradicted by facts. The Egyptian, Phœnician, and Carthaginian conquerors, moved from the south northwards, and the same might be said of the Greeks, and of the Moslem. Even at the present time the Zulus were moving northwards. He disputed also the statement that the course of migration had been from the east towards the west.

Mr. MACKENZIE observed that in America the migrations had generally taken place northwards, and he instanced the Peruvians, the Aztecs, and other peoples on that continent, where there were seldom to be observed any traces of migration southwards. With regard to the principle contended for by the author of the paper, that every man should have a piece of land, he did not see how it was to be carried out as the population increased, since the land did not grow with the increase of the people.

Major OWEN thought the author of the paper was not likely to meet with general sympathy in his opinions respecting the holding of land. He probably intended that the land ought to revert to the general public.

Dr. HUNT expressed great satisfaction with the paper, which he said was very suggestive, and that the meeting were much indebted to the author for the suggestions he had made. They looked for reasons and for argument, and those they had in the paper that had been read. He thought they ought to pay more attention to historical anthropology, and look to the past of the early races of man with a view to throw light on the present government of the people.

Mr. McGRIGOR ALLAN said he did not agree that all conquerors came from the north; it was evidently not true as regarded the Esquimaux, who made no attempts at conquest. The fact was, that different races of men were born in different parts of the earth, and as the stronger races occupied the colder regions they extended themselves into warmer climates. The safety of the men who lived near the equator consisted in the inability of the northerners to live in their hot climates. After alluding to the conquests of the Arabs as disproving the assertion that all conquerors came from the north, he adverted to the capacity of different races for freedom, observing that the French, the descendants of the Celts, have never succeeded in working out their freedom, and that he believed the late Dr. Knox was right in the opinion, that the Anglo-Saxons were the only people who understood constitutional freedom. In fact, they were so fond of freedom, that they wanted to keep it altogether to themselves.

Major OWEN attributed the conquests of the Greeks to the fortunate admixture of races.

The CHAIRMAN said the author of the paper seemed to confound Anglo-Saxons with Germans. As far as language went, the Anglo-Saxon was more allied to the Gothic than to the Teutonic. He considered the German language quite as ancient, if not more so, than the languages of Scandinavia. The Scandinavians had borrowed many of their proper names from the ancient German, in which language only would they translate.

Mr. FISHER, in replying to the remarks on the paper, directed his attention principally to the objections which had been raised to his assertions respecting the holding of land, and the effect of enclosing four millions of acres in the reign of Queen Anne. With respect to the alleged deficiency of food caused by increase of population, he said that agricultural chemistry showed that if there were restored to the soil what was taken from it, there would not be any deficiency. The population of Europe had increased within a very recent period fifty per cent., yet there was no deficiency of food. He believed that wealth lies in labour, and if it were applied to the land it would produce an infinity of food. As to the English poor law, it was, indeed, commenced in the reign of Henry VII, but it was not brought into full operation until the reign of Queen Anne. Henry VII got rid of all vagrants by killing them, vagrancy being made a capital offence. Henry VII abolished the practice of having retainers, and the immediate effect was to dissociate the men from the soil, whereby English vagrancy was produced. Mr. Fisher concluded by referring to the division of land in Belgium, for the purpose of showing to what extent four millions of acres would go in support of the poor.

Dr. HUNT announced that they had now come to the end of their old stock of papers, and that at their next meeting a fresh series would be commenced, with one contributed by himself, on "Physio-Anthropology." The meeting then adjourned.

JUNE 4TH, 1867.

DR. CHARNOCK, F.S.A., V.P.A.S.L., IN THE CHAIR.

THE minutes of the preceding meeting were read and confirmed.

The following new Members were announced:—John Atcherley, Esq., L.R.C.P., M.R.C.P., 22, St. James's Road, Liverpool; Lord Eliot, 36, Dover Street, W.; Arthur B. Ewen, Esq., Long Sutton, Lincolnshire; William Fairbairn, Esq., F.R.S., LL.D., late President of the British Association, Manchester; John Grayling, Esq., F.R.C.S., Sittingbourne; Edward Greey, Esq., 36, Piccadilly; William Jepson, Esq., F.R.C.S., Salford; H. Nosworthy, Esq., M.A. Oxon., F.Z.S., Clarefield House, Maidenhead; Frederick M. Williams, Esq., M.D., 9, Portugal Street, Grosvenor Square, W.; Captain Morrison, R.N., The Elms, Winchmore Hill; John Williams, Esq., M.D., Nantlle, Carnarvon, North Wales.

Local Secretaries.—James McCraith, Esq., M.D., F.R.C.S., Surgeon H.B.M. Hospital, Smyrna; F. Mouat, Esq., M.D., Inspector-General of Prisons, Alipore, Calcutta (Corresponding Secretary); Dr. David Scott, Umballah, Punjâb.

The following presents were announced, and thanks voted to the respective donors:—

FOR THE LIBRARY.

From T. BENDYSHE, Esq., M.A., V.P.A.S.L.—Elgin, and a Guide to Elgin Cathedral. Lavater, Physiognomy. The Universal Church; its Faith, Doctrine, and Constitution. Dickens, W. B., Japanese Lyrics. Robertson's Works. Henderson, Folklore of the Northern Counties. Harvey, Ecclesiæ Anglicanæ Vindex Catholica.